

flesh his arm, and whose heart departeth from the Lord."—Jer. 17:5. (a) And yet some people don't believe that such are cursed.

19. "The heart is deceitful above all things and desperately wicked; who can know it?"—Jer. 17:9. (a) Isn't it strange that in spite of the fact above declared, which is confirmed by the history of thousands of years, that some people believe their hearts are exceptions and that therefore they do not need a new heart? Ps. 51:10; Acts 5:3; 8:21, 22; Rom. 2:5.

20. "As the partridge sitteth on eggs and hatcheth them not, so he that getteth riches and not by right shall leave them in the midst of his days, and at his end shall be a fool."—Jer. 17:11. (a) On the confirmation of this prophecy at the very mouth of God see Luke 12:16-20.

21. "Then I said I will not make mention of him (the Lord) nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forebearing (to speak) and I could not stay."—Jer. 20:9. (a) Would God that modern prophets were more like Jeremiah, that they could not hold in God's words, when the utterance thereof means danger and persecution! Amos 3:8.

22. "Woe unto him that buildeth his house by unrighteousness and his chambers by wrong; that useth his neighbor's service without wages and giveth him not for his work."—Jer. 22:13. (a) This is one of the many passages in the Bible on social justice. Lev. 19:13; Deut. 24:14, 15; Mic. 3:10-12; Hab. 2:9; Jas. 5:4. (b) If the prophets were studied more instead of the dry bones of man-made theology, social injustice could not abide with professors of religion without a protest from Christian men.

23. "Woe be unto the pastors that destroy and scatter the sheep of my pastures, saith the Lord."—Jer. 23:1. (a) But don't decide that this applies to some preacher you know until you read the whole chapter. It may, but be sure of the case first.

24. "Ye shall not say the burden of the Lord."—Jer. 23:38. (a) Some people are like those spoken of here,—God's word is a burden to them. Religion is a burden. The Christian life is a burden instead of a glorious freedom. Matt. 11:28-30.

25. "Then spake the priests and prophets unto the princes and to all the people, saying, This man is worthy to die: for he hath prophesied against this city."—Jer. 26:11. (a) That is the animus of the opposition to a great many preachers.

26. "And ye shall seek me and find me, when ye shall search for me with all your heart."—Jer. 29:13. (a) What a blessed promise! None may seek in vain, if they mean business.

27. The Messianic prophecies are too numerous to quote here. There are many other passages well worth quoting, but these are all too numerous for the space allowed us. But a perusal of the Prophets will well repay anyone.

J. L. GILLIN.

ABOUT PRAYER

J. M. BOWMAN

He prayed earnestly that it might not rain. Jas. 5:17.

We are being taught some of the deeper things about prayer in the Sunday-school lessons. We are apt to look upon Elijah as being so powerful and so fearless in his work for God, that the fact that any servant of God at that time might, by believing God, have been just as bold and as powerful. And we may be so surprised at the grandeur of his character, as he bursts upon us, that the fact that we may prevail with God and just as surely and definitely see God's will executed as it is revealed to us now, in Christ, may never once enter our minds. It would not be so simple to us, just how Elijah knew that it would not rain, only by his word, had it not been told to us by James that he had been praying for that very thing. No doubt he had long been grieved about the fearful idolatry into which Ahab and the nation had plunged, and wondered what God would do to stop this headlong rush to certain destruction, and correct the course of his people. But where should he go to know God's thought about it? Where should he go to know his will? Where should he go to know what course he would take in such conditions? Just where any servant of God can and must go to know such things—to the word of God. All of these questions were clearly answered in Deut. 11:16, 17. "Take heed to yourselves that your heart be not deceived, and turn aside, and serve other gods and worship them; and then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and ye perish quickly from off the good land which the Lord giveth you."

This is God's will but it waits to be executed. Very often the will of God is not done at all because no servant of his prays to that end. Says Andrew Murray, "It is to prayer that God has given the right to take hold of him and his strength. It is on prayer that the promises wait for their fulfillment, the kingdom for its coming, the glory of God for its full revelation." It is ours to see that the will of God is done, and by prayer to secure his promises.

But how could he know that now his prayer was heard and that the time had come when God's will is going to be enforced? It had not been waiting for time, but for believing effectual prayer. And now that has gone up. Ahab was not a king to be trifled with, and the prophet must be sure of his position before making such an announcement. But Elijah's way of knowing was a very simple one. You and I can know too in just the same way. He knew by believing that God would do what he had said. "This is the confidence that we have in him, that, if we ask any thing according to his will he heareth us: and if we know that he hear us, whatsoever he ask, we know that we have the petitions that we desired of him." 1 John 5:14, 15.

Glenford, O.

THE SECRET OF SOUL SAVING

Rev. A. P. Graves.

There can be no doubt but that large numbers of Christians desire to win souls to Christ. But how to perform the work is a question. No wonder this question arises. It is certainly a stupendous work. We have learned by the Word of God, Dan. 12:3, that "they that turn many to righteousness shall shine as the stars for ever and ever." And in Matt. 14:26, by the question of the Lord Jesus that one soul is worth more than all the commercial value of this world. Now, how to bring souls to Christ is the longing desire of many Christians.

One thing is needful above all others. We may talk about holy living and Christian example; Bible study and religious instruction; going to church and attending to religious forms; make outward Christian professions, and give strict attention to the ordinances of the Lord's house, and any one or all of these will fail to affect the work of winning souls unless you have a *passion for souls*. This is indispensable to effective work. Jesus is, without controversy, the Author of salvation, and we must not be careless or blind to His methods of doing the work. He everywhere carried a heart of love, burdened for sinners; and this he carried with Him to the day of the cross. At the cross, "being in an agony He prayed more earnestly." What for? For souls. Here Christ was opening the door of salvation to a lost world, and at the very threshold of the door He gave to His ministers and people the secret way of doing the work. They must have agony in prayer. Nothing can be a substitute for this. No marvel that the great apostle to the Gentiles, who had passed the dark ways of sin and been delivered from its sad bondage, and was called out to the great work of soul-saving, should cry out (Phil. 3:10,) "That I may *know* Him, and the power of His resurrection, and the fellowship of His sufferings, being made comformable unto His death."

Here was a servant of God, an apostle of Jesus Christ, who was in the earnest work of soul-saving, crying out for the fellowship of Christ's sufferings in his work. Surely he struck the vital chord of success in bringing men to Christ and the highway of holiness.

It is a wonder that there are so many in our homes and churches who seem to have so little concern to put stars in the diadem of Jesus. The need of personal acquaintance with the spirit and power of Jesus in the saving of souls is great. The supply from *Himself* is untold. You cannot do a greater thing to exalt His name than to bring souls to Him, that He may save them. To do this work demands power, and this can alone be obtained by sitting at His feet to learn of Him, and seek the fellowship of His sufferings. As He, through the baptism of sorrow, wrought mightily in saving souls, so Christians seeking the possession of divine power will turn many to righteousness. During long years in the revival work I have never seen any measure so effective in bringing men to Christ, as days and nights of